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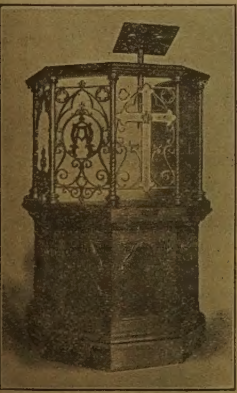
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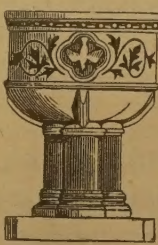
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EPIPHANY.

The glory of Christmas is not that of full noon, but rather of the dawning day. The little Life just born into the world, laden though it already be with the burden of man's sin and man's salvation, is but at its beginning. The Child lies in the manger as delicate, as fragile, as exposed to all the varied vicissitudes of infant life as any other child. Some faint foreshadowing of what it all means may rest in a few hearts, but to the world at large the gift which has come to it is unknown and unmarked. The Christmas situation inevitably recalls the lines of Bishop Brooks' beautiful Christmas hymn—

"How silently, how silently
The wondrous gift is given."

But now we pass from the Christmas to the Epiphany season, we pass as it were from the giving to the manifestation of the gift. The joy which was that of vague anticipation begins to be that of realization. The gift is made known to the nations. At the baptism the gift is declared a divine gift. In mighty works (as the Gospels for the season tell) the life-imparting peace-inspiring power of the gift is proclaimed. Epiphany is thus the season of the unfolding. The struggle has not begun, much less is the glorious victory gained; but the meaning of the gift so silently born into the world, so unheralded, so unmarked, is being unfolded before our eyes. At Christmas breathlessly, wonderingly, we gaze, we listen, and—we wait to know the interpretation of the gifts and sounds. During Epiphany we begin to understand.

ONE PROBLEM FOR THE NEW YEAR.

One of the most tremendous and far-reaching questions which has come to the Church during the past year is that of her attitude towards

the wealth of the country so far as that wealth is associated with the corrupt and dishonest and un-Christian methods of modern "high finance." These methods have been revealed in all their blackness, their shocking dishonesty and repudiation of trust. They bring to light what Bishop-elect Williams has aptly called in a recent magazine article the disintegrated Christian conscience. Men feel that one code is necessary at home, another is good enough for business. Although the form of the problem is new, the problem is the old one of the understanding of the application of Christianity to life. Each age has to find out for itself new applications, and soon discovers that things which it learns to abhor were never understood in their true light by a preceding age. In times gone by slavery has been defended, polygamy or concubinage unrebuked. What we would call social immorality was knightly Christian romance to many a mediæval. So to-day many a good Christian man does not realize that "business methods" are forbidden him by his Christian profession.

Now the problem for Christian people is to take hold of this situation with power, such power as to win the respect and finally the adhesion of those who are conspicuous representatives of these evil methods. In most cases we think it may be assumed that the intention is not really evil. Plain and bold speaking is far more important than denunciation. But plain and bold it must be. Anything that savors of cringing before those who

have the wealth and are giving it to the Church is fatal. Smooth words cannot win respect, and therefore must fail to win conscience. The preachers of righteousness must be as bold as Isaiah or John Knox.

And the Church in her corporate capacity must not hesitate to speak. Resolutions do not often accomplish much. But when resolutions bearing on such a matter are proposed and deliberately shelved, as in New York, or the question is raised and the legitimacy of such action denied by one high in place as in Albany, infinite harm is done. We imagine the unscrupulous smiling. The Church knows her friends, he thinks. To pass such resolutions may not do much good; it may even be *ultra vires*; but to refuse to pass them is, we repeat, infinitely harmful. We trust that no other diocesan conventions will follow the example of New York and Albany. We trust that the Church, through her individual leaders, as well as in her corporate capacity, will take hold of the problem with vigor.

A QUESTION.

No paper has been more urgent in its demand that San Francisco should be purified from graft and corruption in its political life than the *San Francisco Chronicle*. It has preached righteousness in season and out of season. It has been so carried away by its zeal for a purified city as to have erred if in any way by its denunciation of those who unquestionably have been leaders in corruption. In most other matters which concern decency and good morals the *Chronicle* may be expected to be found upon their side. Its efforts and its desire are that it should be reckoned a force for decency, order, and good in the community.

Not long ago Professor Howison, of Berkeley, in one of his class lectures made some remarks about the possible immortality of the lower animals. In commenting upon Professor Howison's remarks, the *Chronicle* says, among other things: "As to the human soul, those who are willing to be guided by their faith in the supernatural inspiration of religious writings can form a fairly definite conception of its nature. Those who are not willing to accept such guidance can probably spend their time better in almost any other honest avocation than in trying to reach any conclusion at all. . . . We suppose there are some minds so weirdly constituted as to get satisfaction out of the speculations of the higher philosophy, but we are unable to conceive how any really rational person can concern himself with the unknowable when he can spend his spare time in attending, for example, a football game, or fishing from a rock for sea-bass." It is clear that the writer of these remarks attaches small importance to the historic faith of the race as to the truth of the Christian conception of the soul; that he flatly and frankly puts the whole matter into the sphere of the unknowable, and that he thinks that one's time is better spent in seeking pleasure than in attempting to understand the profoundest interests of human life. Of course we need not comment upon the crude ignorance of the writer, nor need we condemn in any way his youthful materialism. It stands self-condemned. It is not a question of the truth of any particular view which is here raised. It is simply one of attitude, and the attitude of the writer is not, we say, worth considering.

But we have a question to ask. That question is, How does the *Chronicle* expect that the young men of San Francisco who may take the trouble to read its editorial writings will have any earnest interest in morality or feel any constraint to sacrifice themselves for the city's good, if the profound interest of human life in which all morality is founded and without which as a mere historic fact no morality can continue, are to be treated with this kind of levity. If it is better, not by way of recreation and supplement, but better out and out to fish for sea-bass than to consider these deepest interests of human life, then we do not see upon what ground any man need be urged to sacrifice himself for civic righteousness.

SEVENTH MISSIONARY DISTRICT SALT LAKE.

A determined effort is being made to wipe out at Easter a long-standing debt on St. Mark's Deanery. The Dean and his people are showing the sort of united action which leads to success.

St. Paul's Church appropriately celebrated its twenty-fifth anniversary on October 29th, 30th and 31st, with the dedication of the organ, services and social gatherings. Twenty-five years St. Paul's Church has stood as a witness to God and Christianity, in a place where men hurry to and fro on business; for twenty-five years consecutively the Sacraments of the Church have been regularly administered and the Gospel of Christ regularly preached. This is great cause for joy and gratitude.

On Friday evening, October 27th, the Packard Public Library was opened. It is the gift of John Q. Packard to the community, one that does credit to his generosity, and one that will be a memorial to him for many generations. The library building is an ornament to the city, spacious and convenient in its accommodations and arrangements, and will be a great blessing to the public.

The Memorial Window.—At the forenoon service, Sunday, November 19th, the memorial window to our late beloved Bishop was unveiled and consecrated, the Bishop and Dean officiating. The window was furnished by Mayer & Co. of London and Munich, and is a perfect gem of art. The scene represented is Christ sending out His Apostles to preach the Gospel. Each face is a most interesting study. This window has to be seen to be appreciated. It will perpetually, if silently, teach the duty of the Church as a great missionary Force and Society to tell the Glad Tidings of God's love to all the world. It is a most suitable memorial to our departed Bishop, to whose heart the missionary work of the Church was so dear. This beautiful window is the gift of Rowland Hall to the parish, and was secured mainly through the efforts of Miss Colburne, the principal. It is placed in the west transept, where the members of Rowland Hall have their pews, and bears the following inscription: In loving memory of Right Rev. Abiel Leonard, S. T. D., Bishop of Salt Lake. Consecrated 1888. Died 1903.

In a most helpful and eloquent sermon Bishop Spalding drew some lessons from the window, and referred very lovingly and tenderly to him in whose memory it was placed there. It is just two years since he preached in St. Mark's on a similar occasion and said that the Church ought to be full of such memorials. Who can tell what one short year may bring forth! God knows when our work is finished here, and calls us, when needed, to higher work there.—The Monthly Monitor.

OLYMPIA.

The Seattle "Churchman" for December contains the first of a series of letters from the Bishop to his people which we should like to print in full, but from which we make the following extracts:

To the Faithful Throughout the District of Olympia:

"Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ."

It has long been one of my most earnest desires, dear brethren, that, as Bishop of this great Missionary District, I might have some means of regular communication with you all. And now that the way has been opened for the realization of this desire, I hope that it may be further opened so that each month this

letter from the Bishop may find its way into every Church family throughout the entire district, and having found its way thither, that it may be generally read.

To this end I am going to ask the clergy of the several parishes and missions, even at the cost of some labor and pains, to send me a list of all the families under their care, with addresses in the case of the large cities and towns, so that this letter may be sent by mail directly to them. To this list we shall try to add from time to time, as opportunity permits, the names of others, including those not immediately connected with any parish or mission, so that they may be reached in like manner.

By means of this monthly letter it will be my purpose to give some account, the fuller the better, of what is going on all over the district, so that all who care to know may know just what is being done and where; what progress is being made, if there is progress, and if not, what is needed to remedy matters.

They are to be Missionary Letters, then?

Yes, my dear friends, that is just what they are to be; but this does not mean, mark you, that they are to be merely nor primarily letters of appeal. In the new light which is shining more and more throughout the Church, men and women are beginning to see that missionaries are not merely beggars, and that telling of missionary work is not merely, nor even chiefly, an appeal for money. Dr. Lloyd, the General Secretary of the Board of Missions, has said recently, and I think very strongly and truly, that "the greatest hindrance to the advancement of the Kingdom of our Lord and Savior Jesus Christ is the infidelity that prompts us to think that the progress of Missions is a question of money. If it were realized by Christians what the Church's mission is, and what, being fulfilled, it will surely accomplish for mankind, nothing could resist the enthusiasm that would attend its progress."

It is something of that sort of enthusiasm which I fondly trust these monthly letters may help in some measure to arouse among the Church men and women of this District of Olympia. With the coming of this enthusiasm, through the knowledge of what they ought to know, there will come also the means for the doing of that which we ought to do.

I am able to make this prediction because it is based upon the actual experience of now more than three years as your Bishop. During this time it has been my constant effort to tell you of the work which we are doing. It has been gratifying indeed to see the new and increasing interest which our Church people are taking in this work, and the immediate result has been that your Bishop, instead of going East and spending three or four months hunting friends to help maintain this work, has been able to keep the work going very largely by what the people of our own parishes and missions have given. I think there is no more encouraging word which has come to me amid the many hard and trying labors which have fallen to my lot than this which has come from more than one of our many splendid laymen: "We are glad you have told of this work and of its needs. Of course we are able to support this work and we want to do it. We don't want our Bishop to be obliged to go East and beg for us."

District Board of Missions.

The total amount appropriated by the board was \$4,300. Of this sum, in addition to the salary and traveling expenses of the Bishop, the district receives \$1,500 from the General Board of Missions. Two thousand eight hundred dollars is therefore the sum which the board decided should be raised for our own work. In addition to this, there is also the apportionment of the General Board for its work, which this year has been increased to \$1,700, making \$4,500, which the Board directed its Secretary to apportion to the several parishes and missions on the basis of parochial expense.

Missionary Conference—Seventh District.

One of the matters which came before the meeting of our Board of Missions for approval and co-operation was the proposed holding of the next meeting of this Conference in Seattle and Tacoma next April.

The Seventh Missionary District comprises the Pacific Coast Dioceses of California, Los Angeles, and Oregon, and Missionary Districts of Boise, Sacramento, Salt Lake, Spokane, New Mexico and Arizonia, Olympia and Alaska. A conference is held each year, and the next, which is the fourth, I have invited to meet with us. I am now in correspondence with the several Bishops, getting their approval of the date we have agreed upon—April 26-30, 1906. I shall hope to have much more to say about this gathering as the plans progress. All I need say now is that it is confidently believed that this meeting will be the means of the greatest benefit to this Church of ours.

At the same time, we hope to have also the meeting of the International Clericus, which will give us the presence and help of some of our brethren across the British border. Anything which unites these two branches of the one great Church in closer bonds of unity and fellowship is much to be desired.

It was my privilege recently to preach the sermon at the meeting of the Synod of the Diocese of New Westminster, and I was glad to be the messenger to convey to these brethren our cordial greetings and best wishes.

As a means of promoting a closer unity among the clergy of our own district, there has been recently organized a

District Clericus,

Which is to meet once a month and afford an opportunity of talking over some of the problems which constantly confront us in our parish work. At present the membership consists of the clergy of Seattle and Tacoma, with points between, but from time to time we hope to have others of our clerical brethren from all parts of the district, and in this way to come more and more to realize the oneness of our work.

The first meeting of the Clericus was most hospitably entertained by the Rev. R. J. Arney, of St. James', Kent. After a celebration of Holy Communion and luncheon, Mr. Llwyd gave us a very interesting and suggestive talk on the work of the Church in Eastern Canada.

St. Mark's Parish, Seattle, Rev. J. P. D. Llwyd, Rector, has transferred to the care of Bishop Keator its three mission chapels in the northern portion of the city—St. James', Fremont; All Saints', University Station; and St. Andrew's, Green Lake. At the Fremont Mission a lot was purchased, and a church was built last winter at a cost of \$2,000, paid for by St. Mark's Parish, and at each point services have been maintained by one of the clerical staff of the parish. Attention will now be turned to other portions of the fast-growing residence district. The report of the committee of ladies in charge of St. Mark's bazaar recently held shows the splendid result of \$1,700 net proceeds.

APPORTIONMENT TO AND OFFERINGS FROM
MISSIONARY DEPARTMENTS.

Department.	Apportionment 1904-5.	Received toward Apportionment.	Per cent.
First	\$ 90,900	\$ 73,700	81
Second	362,700	269,510	74
Third	51,200	40,064	78
Fourth	12,800	10,758	84
Fifth	61,800	23,894	39
Sixth	29,400	22,585	77
Seventh	13,700	8,133	59
Eighth	6,900	3,977	57
Total	\$629,400	\$452,621	72

Department No. 7.

Diocese	Apportionment 1904-5	Received toward Apportionment.	Per cent.
Boise	\$ 200	\$ 327	163
California	6,000	1,764	29
Arizona	200	339	167
Los Angeles	2,500	1,500	60
New Mexico	300	300	100
Olympia	1,400	240	17
Oregon	900	975	108
Sacramento	1,100	1,100	100
Salt Lake	600	668	111
Spokane	500	920	185
Total	\$13,700	\$8,133	59

These tables are official. Our only comment is an absence of pride in the showing of California, and the hope that the next showing may be much better.

REST.

"Fecisti nos ad te, et inquietum est cor nostrum donec requiescat in te."—"Confessions" of St. Augustine.

Thou for Thyself hast made us,
O Holy Lord!
And by Thy grace hast stayed us,
Upon Thy Word!
Body and soul and spirit—all these are only Thine;
All bear alike the impress of ownership Divine.
And though the coin shows dimly—
Because of rust,—
It bears Thy superscription,
And ever must.

Our barks the waves are breasting
Of Life's rough sea;
Our hearts can know no resting,
Except in Thee.
Body and soul and spirit are daily worn with care,
The covert of Thy wing is sought—the needed rest is there;
And though our toil cease only
When Life is won,
In Thee our rest remaineth,
O Christ the Son!

—Marshall B. Smith.

IN BETHLEHEM.

From the dreamland of the ages
Rich in Oriental lore,
Hoary prophets wise in wisdom
Taught of God, told o'er and o'er—
How in Bethlehem the Glory
Of the Christchild should arise,
And a Virgin Mother's worship
Be the first to meet his eyes.

Hither, worn with ceaseless watching
Yet with hearts unwearied still,
Came the Wise Men, with their treasures
Humbly bowing to His will.

More than frankincense and myrrh,
More than costly gifts of gold,
Gave they from their years of hoping
In their wealth of love untold.

—A. C.

Christ Church, Rock Springs, Harford County, Maryland, which owes its second name to a large spring issuing from under a rock in the churchyard, celebrated the centenary of its opening (on October 18, 1805), with morning and afternoon services, which were largely attended, and at the luncheon between the services many speeches were made recalling its past history, and many old friends met again after long separation. Among those present were Mrs. Ramsay and Mrs. Whiteford, twin daughters of the late John Street of Highland, Md., now eighty-four years of age, who worshipped in the church three-quarters of a century ago. One of the rectors, in the early 70's, was the late Dr. Wingfield, Bishop of Northern California. The names of the church officers include that of Mr. John Moores, who, the "Maryland Churchman" informs us, "was baptized in the church in 1829, and has been a faithful, efficient, and representative director ever since, except a few brief years following his baptism."

Recently, at Northampton, Mass., a service was held on the occasion of the hundredth birthday of Mrs. Drusilla Hall Johnson, for the offering of a special thanksgiving for her long and well-filled life. Mrs. Johnson's son, the Rev. Dr. M. A. Johnson, and her grandson, the Rev. W. de F. Johnson, of Cincinnati, O., of Calvary Church, Wilkesbarre, Pa., assisted the priest in charge (the Rev. H. Hulse), the grandson preaching from the text, "Cast me not away in the time of age," the venerable lady occupying the front pew, surrounded by descendants to the fourth generation, and standing during the service in the proper places. The hymns were of her selection, and her enthusiastic enjoyment of the service was evident. Mrs. Johnson's grandfather was one of the minutemen of Lexington and Concord, and a member of the committee that drew up the Constitution of Massachusetts, serving, as did also his son, in the Revolutionary War. Both men were many years members of the General Court, Boston.

NOTES AND COMMENTS

Side by side with the attempt to deal ecclesiastically with the divorce evil, of which Bishop Scannell's action is an excellent example, word comes from Sioux City that the performance of Jack London, in marrying in Chicago immediately after the issue of the decree of divorce in this State, and in opposition to its behest, a woman to whom he had previously become attached, has resulted in so stirring the social conscience that a boycott of his lectures on the part of several of the Iowa women's clubs is announced, and others are expected to follow. This is very welcome news. The action of these women in taking concerted measures to preserve the sanctity of the home will have an influence in at least some quarters where ecclesiastical censures do not penetrate, and will help to clear the air. This method also is eminently practical. These women not only will not listen to London themselves; they will not permit the clubs of which they are members to engage him as a lecturer. As a matter of fact a good many men do not greatly care that their wives are denied ecclesiastical countenance, because they rarely put themselves in positions where that denial carries any particular weight; but it is another thing when one, or one's wife, is refused countenance on the street or in the drawing-room, on the platform or at the club. What we really need, more than anything else nowadays, both in connection with the divorce evil and with the crookedness of high finance, is an invigorating of the social conscience—a determination on the part of decent people not only not to bribe and steal, divorce or be divorced, but not to take the hands or listen to the vaporings of those who do these things, no matter how talented they may be nor how much gold they may have got control of.

The Associated Press brought at least one comforting message across the continent last week in the statement that Senator Depew had resigned his position as a trustee at Yale, and had done so under pressure from the university authorities. Now let it also be announced, as the *New York Evening Post* suggests, that his seat in the Senate is vacant, and that he has retired from one or two conspicuous clubs where his name at present figures, and the atmosphere will be clearer all around.

The *Pacific Methodist Advocate* for December 7th calls loudly for a uniform divorce law. A uniform divorce law would be well, and there is a phase of the problem with which the State is competent to deal; but responsibility is primarily with the churches. To our mind, the worst features in the situation at present connect themselves (a) with the loose way in which society regards violations of the marital vow, and (b) with the ease with which the divorced of every shade are able to secure the services of Christian ministers to solemnize their remarriages. In the case of the denomination to which the *Advocate* belongs, we believe that its official standard is still that of the mother church,—i. e. we understand that it recognizes but one situation as capable of dissolving the marriage relation; but our experience impresses us with the idea that not all of the Methodist clergy live up to this requirement. It is, of course, not so very long since some of our own clergy constituted themselves courts of appeal, and went behind the records of the civil judiciary, contending that the old form of the canon permitted them to do so. But this they did only where they were persuaded that the capital cause existed; and this liberty, if it once existed, has now been definitely

taken away. No minister of this Church may marry any person whose previous partner is alive unless such partner has been put away for adultery and the fact appears upon the record of the court. A great gain would, in our opinion, be achieved if every Christian body in the land could be brought to adopt our present standard; but, failing this, every denomination should see to it that its own officers scrupulously respect the denominational requirement; and where this is very low, something might perhaps be done to bring about a better state if those who believe in the sanctity of the marriage relation declined to fraternize with those whose practice is plainly subversive to social purity. Standing in some ways in closer relation than we do with what may be called the lower end of the line, the opportunity of the Methodist clergy to influence both the standard and the practice there is perhaps greater than our own. Certainly the mere fact of the existence of what is known as the custom of exchanging pulpits brings with it both a chance and a responsibility. No one would have any legitimate ground of complaint if a Methodist, or any other minister, should decline to surrender his teaching position to the representative of a denomination whose practice in this matter is notoriously unscriptural. Should they get into disfavor by doing this, any endorsement and any support which we can render ought unhesitatingly to be placed at their disposal.

The action of the Roman Catholic Bishop of Omaha in declaring excommunicate those members of the Roman Church who attended the wedding of a divorced person whose first wife is still living, calls attention to one feature of the existing situation; and that is the responsibility of the heads of the separate sections of our sundered Christianity for the conduct of its own adherents. In the view of Bishop Scannel, and of the Church which he represents, the civil decree of divorce had not released the parties to the original marriage from their obligations to each other, and so neither was free to marry again. He therefore issued a prohibition to his people, setting forth that the attendance of any of them at the wedding would be a public condonation of the divorce, and stating plainly that any one so attending after this warning would by his or her own act become excommunicate. To add to the complications of the case, the bridegroom was a Presbyterian and the second wife an Episcopalian, and the ceremony was performed in the Presbyterian Church. We have no exact knowledge of the causes which led to the issuing of the civil decree of divorce; but from the fact that the second solemnization of marriage took place at other than Episcopalian hands, we infer that they did not include the one ground which this Church recognizes as a valid sundering of the marital ties. For the action of Bishop Scannel we have nothing but admiration; he is strictly within his rights in prohibiting his people from participating in such a ceremony, and in declaring that their disregard of his prohibition renders them excommunicate. It would seem, however, as if the bride had also cut herself off from this Communion; certainly she has done so if the proceedings for divorce of the man with whom she is living did not allege and prove as the ground of his complaint the fact of adultery in his previous partner. We have, then, in the occurrence evidence of the existence of three different grades of belief and practice—(1) that of the Romanist, who recognizes no decree of divorce which is promulgated

in a civil court; (2) that of this Church, which recognizes the force of the civil decree only where one cause of complaint is alleged and proved; (3) that of the Presbyterian Church, which adds to the cause which this Church recognizes that of desertion, we believe, and cruelty. The woman therefore who has united herself with the divorced (or divorcing) Presbyterian, and so forfeited her right to present herself at the altar-rail in any Church of her communion, may still be admitted as a fellow-communicant with her husband in the body to which he belongs. Unfortunately, this is not the worst of the existing situation; for while the authorities in the Presbyterian Church exercise considerable caution in remarrying, and do not lend themselves to the sanction of unions which their own rules prohibit, there are ministers of other bodies who are not so careful, and no one need go unblest of a Christian official, no matter what his or her record, if only he or she knows where to make application.

NOTES OF A TRIP TO THE EAST

You last heard of us from Vermont—the place where the foundations of barns and the material for macadamizing country roads are white marble of the finest kind. Just think of it. But the explanation is found in the fact that all the hills in that particular part of the Green Mountain State are solid marble—as I was told, enough of it to supply the whole world for a thousand years. It was interesting to see, in the great quarries, huge blocks of the native marble being sawed and drilled and wedged out—no blasting, I think—and then lifted by great derricks onto cars which carry them to the near-by “works,” where they are cut into slabs and smaller blocks and some of these finished into tombstones, mantels, etc., ready for the market. In one of these plants I visited five hundred men are employed. Then we journeyed pretty well across four of the New England States. All I will “note” regarding this journey itself is that much of it led through scenes of great and varied beauty, hillsides all aglow with autumnal coloring, placid lakelets and rippling brooks—all so different from anything Californian—but I would not want to be obliged to make a living as a farmer there.

In Boston—well, we did the usual things and saw the usual sights done and seen by week-long visitors at the Hub. First of all I purposely got lost in the maze of tangled streets that led anywhere and nowhere in the “old town.” Really, it is but a small part of the present great city, but it is fearfully and wonderfully made—no, not made, but happened, for no intelligent being would ever have made such a congeries of passageways for the purposes of town life or business. Of course, we made a pilgrimage to Bunker Hill, and tried to trace with the eye where the patriots stood in defense, and where the red coats were lined and relined in attack; and to old Christ Church, and up in the queer old steeple to the window where the signal lights were shown; and to Fanueil Hall and the old State House, both charged, as every one knows, with traditions and relics of profoundest interest. Trinity Church is grand in its site and exterior, but after a week-day visit within I did not feel at all drawn there for service on Sunday. Of the several other churches I visited I was most interested in St. Stephens, where the genial and wide-awake young rector, the Rev. Ellis Bishop, showed me over the various buildings and departments of the parish plant. I was not prepared for the extended development already reached for meeting the demands for the Church's ministrations in such a region. Besides the Church itself, always open, there is the large three or four story parish house, on the upper floor of which the three clergymen and two lay workers resident have their living quarters. Below are Sunday-school and all manner of church club and society rooms, one of these for the fine chapter of the Brotherhood of St. Andrew and another for the Girls' Friendly Society. This latter is looked upon as one of the most valuable agencies in the work of St. Stephens. It has 175 members. Recently three, out of a block of four three-story residences adjoining the Church, have been secured, with a hope eventually to get the fourth. In these are a kindergarten, a home for the six or eight resident women workers, a rescue home capable of sheltering some twenty women,

and a home where respectable working girls can lodge and board for three or four dollars a week. You will observe the repeated use of the term “home.” It is because of the studied avoidance at St. Stephens of even the word “institution.” As much as possible the home idea and home atmosphere are paramount there. In the basement of the parish house is a lunch counter, where nearly a thousand meals a day are provided at a cost of from two to five cents each, and I was told that it was a little more than self-supporting. Everything in the place is well ordered, business-like and clean, and the dishes served well prepared and inviting, and again as home-like as such a place can be. Last, but by no means least, there is the wayside chapel in which Mr. Samuel Jones carries on his men's rescue work. It is on the first floor of the parish house, and will seat a hundred or more men. I was told that it is generally nearly full and sometimes crowded for the simple service and fervid preaching held there every night.

CALENDAR.

January 1-15, 1906.

- Jan. 1. Feast of the Circumcision¹.....color white
 Jan. 6. Feast of the Epiphany².....color white
 Jan. 7. First Sunday after the Epiphany.....color white
 Jan. 14. Second Sunday after the Epiphany....color green

¹The first day of January was kept in early times (probably from some time in the fourth century) as the octave of the Nativity. Its observance as the Feast of the Circumcision is late, and our service as it stands has no counterpart in previously existing Latin liturgies; hence its introduction in the first prayer-book of Edward VI. marked a point of divergence between the Anglican and the Roman use. The collect, composed in 1549, is based on a benediction in the Gregorian Sacramentary; and the last verse of our present Gospel, which is also that of Cranmer, formed the whole Gospel for January 1 in the Sarum Missal. The use of this verse, however, as well as certain phrases in the Gregorian benediction, point to a growing tendency on the part of the mediæval church to introduce allusions in the services for this day to the fact of the circumcision—a tendency which the Edwardian service-books emphasized by providing our present collect, epistle and gospel, and by ordering that the lessons should be practically those which we read to-day.

²The Feast of the Epiphany has been observed from very early times, possibly from some time in the second century. Easter, the Ascension Day, and Whitsunday alone antedate it. As its name indicates, the observance of Epiphany is of Eastern origin. In the Greek Church the day is one of the few special days set apart for the baptism of catechumens, its use in this connection being due to the fact that the early authorities identified January 6 with the date of Christ's baptism in the Jordan. In the Latin Church the day is known as the Festival of the Three Kings, a name which suggests the explanatory part of its title in our own Prayer-Book; though why the wise men (magi) of the New Testament came to have regal honors conferred upon them is not very apparent. In the mediæval church the three kings are supposed to have descended lineally from Shem, Ham, and Japhet, and the names which are still enshrined in the Epiphany carols (Caspar, Melchior, and Balthazar) were invented for them. The collect—as is the case with the collects for the two Sundays following—is from a Latin original, it having found its way into the first Prayer-Book apparently from the Use of Salisbury.

SEAMEN'S INSTITUTE.

To the Editor of “The Pacific Churchman”—Dear Sir In your last issue, in a paragraph announcing the appointment of the Rev. Frank Stone as chaplain in charge of the work amongst seamen in this port, it was stated that the Missions to Seamen Society in London provide for two chaplains, two lay readers, and a boat. This is not quite correct. The society in London only provide the stipend for one lay reader, and we only have one. As for the boat (I conclude that a launch for visiting the ships is here meant) no such boat has, to my knowledge, yet been provided for the use of the Seamen's Institute during the thirteen years of its existence. Indeed, we sincerely wish that some of our kind friends in San Francisco would come forward and provide us with a nice gasoline launch. It would be a very real help to us in our work.

Yours faithfully,

S. H. W. DIGBY.

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is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

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Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

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OFFICIAL JOURNAL.

December 9.—P. M., in All Saints' Church, Palo Alto, special confirmation of two.

10.—II. Sunday in Advent, 7:30 A. M.; opened Mission in Trinity Church, San Jose, with celebration of the Holy Communion.—Addressed Sunday-School; preached.—Evening, preached.

11.—In San Jose, addressed the Pastoral Union of the Ministers and preached two Mission sermons.—Received Letter Dimissory of the Rev. George William Foote from the Diocese of Oregon.

12.—Preached two sermons at the Mission.

13.—A. M., preached Mission sermon. P. M., in Menlo Park, private confirmation of a sick person.—Evening, preached Mission sermon in Trinity Church, San Jose.

14.—Preached two sermons at the Mission.

15.—Preached two sermons at Trinity Church Mission, San Jose.

16.—A. M., preached Mission sermon.

17.—III. Sunday in Advent, 7:30 A. M., celebrated the Holy Communion and made an address. Addressed Sunday-school.—Benediction of memorial Font, Ewer, Chancel Rail, Sedilia and Prayer-desks in Trinity Church, San Jose. Preached mission sermon in Trinity, San Jose.—P. M., addressed men's meeting at Hall of Young Men's Christian Association, San Jose.—Evening, preached closing sermon of Mission in Trinity Church, San Jose.

18.—P. M., in San Francisco, met with Committee to prepare for Convention week.

The frequent use of the Prayer for Convention is commended to the clergy, for the meetings in January. "Convention and House of Churchwomen" should both be included in the Prayer.

WILLIAM F. NICHOLS.

PERSONALS.

The Rev. Hubert F. Carroll was advanced to the Priesthood by the Bishop of California in St. Paul's Church, Visalia, on Friday, December 22d.

The Rev. Rufus W. Clark, D. D., has resigned the rectorship of St. Paul's Church, Detroit, Mich., to accept his recent election to be Secretary of the Fifth Missionary District with oversight of the Sixth. This means that Dr. Clark is charged with the oversight and development of the general missionary work of the Church in all that vast region of the Middle West extending from and including Ohio and Nebraska and from the Ohio River to the northern boundary line of the United States—surely more space than any one man can cover and including more people than any one man can hope to reach.

The Ven. Archdeacon Emery has gone to New York, to talk over with the Rev. Dr. Lloyd, General Secretary, his recent election to be Secretary of the Seventh Missionary District.

The Rev. W. R. H. Hodgkin, Curate of St. Mark's, Berkeley, has declined his election to the Rectorship of the Church of the Advent, East Oakland.

The Rev. John N. McCormick, Rector of St. Mark's Church, Grand Rapids,

Mich., has been elected Bishop Coadjutor of Western Michigan.

Prof. Richard Green Moulton, Ph.D., is Professor of Literature in the Chicago University, and also University Extension Lecturer. He was brought to California as the result of nearly two years' correspondence by the Sunday-school Commission of the Diocese of California, of which the Rev. Edw. L. Parsons of Berkeley is chairman.

The Rev. Charles D. Williams, D.D., Dean of Trinity Cathedral, Cleveland, Ohio, has signified his election of the Bishopric of Michigan.

The Rev. William H. Wheeler was advanced to the Priesthood by the Bishop of California in St. Michael's Church, Tuolumne, on Wednesday, December 20th. A fuller account of this service and also of the service at Visalia on Friday, December 22d, will appear in our next issue.

At the time of writing (December 27th) the Secretary of Convention has received fifty-nine Parochial Reports out of the possible ninety which the canon directs to be returned by December 18th. These reports are tabulated as received, and the result of that tabulation is the basis of at least a portion of the report of the Committee on the State of the Church. If the clerical members of Convention desire to have an intelligent report from that Committee they will send in their reports at once.

THE CHRISTMAS OFFERING.

Fifty two dioceses out of 80 depend upon the General Clergy Relief Fund alone for the pensioning and relief of clergy, widows, and orphans.

Seventy one dioceses out of 80 receive more in pensions and relief for their beneficiaries than they contribute to the General Fund. **This is worth thinking over.**

Over 450 beneficiaries are on the lists of the General Fund.

Over \$600,000 have been distributed in all dioceses by the General Fund during the last thirty years.

If limitations as to locality or sex or fees or retiring age had prevailed the General Fund might have laid away a million dollars; but at the price of distress and bitterness and humiliation to thousands who have been helped.

"GIVE US THIS DAY OUR DAILY BREAD."

Undesignated offerings relieve present need:—"designations" go to the "Permanent Fund," or "Automatic Pension at 64," and the like.

For forty years some have been on the pension list of the General Fund.

In merged dioceses some are receiving up to \$500.

Retiring pension by other than Diocesan and the General Fund is trivial.

PENSIONING THE CLERGY.

The majority of the laity in the Church are refusing longer to invest in ecclesiastical enterprises which are unnecessarily competitive and which have back of them fundamental and ungenerous limitations. The unwise multiplication of ecclesiastical machinery makes liable greater friction and consumes too much fuel.

The General Fund supplements and overlaps help in all dioceses.

There are beneficiaries in every diocese shut out from the help of local funds by requirements as to years in diocese, seats in Convention, and continuous contributions. These the General Fund must help, because the diocese canonically cannot. To help all in whom you are interested you must contribute to the General Fund.

In a majority of dioceses, merged with the General Clergy Relief Fund, the offerings are at Christmas and sent to the address below. Many individual rectors, laymen and laywomen make their offering at Christmas.

This is to remind all who read of the worthy object and the great need.

Send for "A Plea for a Square Deal," and other circulars.



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CONVENTION OF 1906.

In addition to notes of Convention appearing in issue of December 15th, we are able to say that the Rev. Dean Hodges of Cambridge, Mass., is expected to be one of the speakers at the Conference on Monday, January 22d. His topic will be "The Christian Social Parish." The other appointed speaker at that time will be Mr. George W. Dickie of San Mateo, whose topic will be "The Church and the Workingman."

The Southern Pacific Railroad and the Santa Fe Railroad have agreed to sell return tickets for one-third fare, provided purchaser can show receipt for full fare coming to San Francisco and has attendance certificate signed by Secretary of Convention. These tickets will allow attendance from Monday, January 22d, to Friday, January 26th, and can be secured of any agent of either railroad.

The Church Club Dinner will be held on Monday evening, January 22d, and every clerical or lay member of Convention will be entitled to procure a ticket, which can be had for \$1.50 from the Secretary of the Club, Mr. E. Andrews at the Canadian Bank of Commerce, or of the Rev. Mardon D. Wilson, 731 California street, San Francisco. Cash should be sent with application and applications should be received by January 15th.

By December 22d proper credentials have been received from 150 members of the House of Churchwomen, representing thirty Parishes and Missions. The names appear elsewhere in this issue, excepting those which were published in issue of December 15th.

VESTRY ELECTIONS.

In addition to those appearing in our issue of December 15th the following vestry elections have been canonically reported to the Secretary of Convention:

Trinity Church, San Francisco—Robert Bruce, W. E. F. Deal, W. E. Dean, D. W. Earl, C. D. Haven, D. H. Kane, John Landers, F. W. Zeile and James Coffin.

Trinity Church, Oakland—Julian Mathieu, Senior Warden; Joseph Sanders, Junior Warden; Dr. Benjamin Bakewell, Secretary; H. M. Sanborn, Treasurer; D. M. Doub, John Hampton, J. S. Jenks, Leo Weil, M. K. Miller, and R. M. Veitch.

OBITUARY.

Entered into life eternal, at the Presbyterian Hospital, Memphis, Tenn., on Monday, November 27, 1905, the Rev. George E. Hancock, Rector of the Church of the Good Shepherd, Forrest City, Ark.

The funeral service, which was held at Forrest City on Wednesday, November 29th, was conducted by the Archdeacon assisted by a number of the clergy.

"The strife is o'er, the battle done."

New subscribers can obtain the **SPIRIT OF MISSIONS** and the **PACIFIC CHURCHMAN** for \$2.50.

We are also authorized to receive new subscriptions to the **CHURCHMAN** (of New York) and the **PACIFIC CHURCHMAN** for \$3.00.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.**CALIFORNIA BRANCH.**

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The Semi-Annual Meeting.—Friday, January 26, 1906, Grace Church, San Francisco, Rev. David Evans, Rector. At this all-day meeting, which will open with the celebration of the Holy Eucharist, we hope to have with us, besides our own Diocesan, the Bishops of Los Angeles and Sacramento.

Official notice will be sent to all branches and further details published in next issue. Church-women generally are cordially invited.

Parish branches are asked to report to the Secretary the missionary boxes made up during Advent, with contents and values.

The Church Club Dinner at the Merchants' Club, 222 Sansome street, on Wednesday, December 6th, was a most enjoyable affair. The speakers of the evening were Prof. R. G. Moulton, Prof. C. M. Gayley and the Bishop. It was a very happy ending of Dr. Moulton's visit to San Francisco, and his address, as well as those of Prof. Gayley and the Bishop, gave full evidence of the cordial feelings he had aroused and the great good accomplished by his coming to California.

BOISE.

Right Rev. J. B. Funsten, D.D., Bishop.—It is the purpose of the Bishop of Boise to give an opportunity to the friends and admirers of Bishop Tuttle, and to those interested in missions throughout the country, to voluntarily contribute a sufficient amount to erect a dignified and substantial building in the city of Boise to commemorate the great influence for good exerted in Idaho by him. Thirty years ago he traveled across the plains in a stage, doing missionary work for the Church among the miners and frontiersmen of that section.

Idaho was the wildest and most undeveloped part of his field at that time. The only church in all the territory assigned to Bishop Tuttle was a little frame building in Boise. He left but few buildings in what was even at the time of his translation to Missouri a wild frontier country, but he left an influence strong for good and a character which had the respect of everybody. Idaho is still a thorough missionary field, but is now rapidly developing, and it is Bishop Funsten's desire to erect a building which will properly commemorate the noble life of him whom the whole Church now delights to honor as its Presiding Bishop. It is hoped that contributions will come from every part of the country, so that this very worthy design may be carried out in such a suitable manner as to gratify him whose work it commemorates.

Bishop Funsten guarantees that Idaho will pay at least one thousand dollars toward such a commemorative building. He says: "It seems most fitting that such a monument should be erected in a country still frontier, where his great Christian character was a beacon light to weary men and women, showing them the harbor of rest in God's Kingdom. The Japanese chose a battlefield to erect a monumental lighthouse. Let us show the same wisdom in commemorating our great leaders and their victorious struggles."

It is Bishop Funsten's especial desire that none but absolutely free-will offerings be sent. "No matter how simple may be the monument to this great and good man, I am determined as far as I can see to it that it shall stand for real affection and respect on the part of the givers, whether their gifts be small or great. Let no man think we want for such a purpose any compelled gift—only what is a material indication of a heart's love for one who has nobly labored in a hard mission field through long years, leading wandering men back to the Father's house. I am sure such a building, no matter how simple, will please him far more than anything that could in the future be done for him."

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clappett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector, 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.
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MISSIONARY COMMENT

FORWARD! 1906.

A review of the past year's missionary endeavor impells us to utter the call of "Forward! 1906." There is nothing but encouragement to be had from an investigation and an analysis of the work and reports of the past year. There is nothing spectacular or glittering in the accomplishments of our missionary activities. But there has been a steady progress in every department of the work. In our offerings for Church extension in this Diocese, the past year has made a record, not only in the total amount sent in, but also in the number of individual parishes that have completed their full apportionment. The final returns are not all in as we go to print, but even so the records of past years are broken and the Diocesan Convention will listen to the most encouraging financial report on Diocesan missions ever presented to that body. The financial report for domestic and foreign missions will also show much progress. It will be remembered that we commented on this report when the fiscal year for that fund closed in September 1, 1905. We were then disappointed because our credit at the New York office showed a falling off from last year's offering. But as a matter of fact, as we then indicated, the parishes had taken up offerings which in total showed good progress over last year, but some of the treasurers forgot to send in the amounts until after the books had closed for the year. The report that will be presented at the convention will show that ever since the apportionment plan has been adopted—i. e. since 1901—there has been a steady increase in the amount sent in each year from parish offerings. The steadiness of the increase—even if it is not large—is the encouraging feature of this report. Similar causes for gratification and thanksgiving come when we review the achievements in the many fields of labor covered by the Church in our domestic and foreign missions. The note of hope and encouragement comes from every missionary. While there are causes for apprehension sometimes, yet the dominant tone in the midst of it all is faith and hope. The field within our own Diocese was never in better condition or the outlook more promising. Our greatest need now is competent men. Men filled with the spirit of missions. That they will come, we do not doubt. But the harvest is waiting, and it is long ago ripe. Perhaps the best missionary progress of the year has been in the growth of that spirit which cares for the cause of missions—and for this we can rejoice and take much courage. Let us then forget those things which are behind,—i. e. as far as resting upon their achievements,—and let us gather larger hope and courage for what is before, determining to make 1906 a year of "forward movement."

ASSOCIATED CHARITIES AND THE CHURCH.

We take this occasion of beginning a new year to call attention of the clergy and laity to an organization in our midst that is deserving of our best help and most active co-operation. We refer to the Associated Charities of San Francisco. There is no organization that is being more continuously called upon for charity and relief than the Church, and this is as it should be. But, also, there is, perhaps, no organization which is so often preyed upon illegitimately as this same body. Further, we feel sure that there is no class of men so successfully "worked" and "duped"

as the clergy. For those who live in San Francisco there is much less excuse and pity if they are made the victims of frauds than for those who live in the country. In the Associated Charities the people of San Francisco have a body of organized experts in dealing with every kind of need; experts, also, in detecting fraud; equally expert in recognizing the deserving and putting them in the way to become self-supporting, or, if dependent, placing them where they belong. We are not even intimating that the Church or the clergy should shelve responsibility and put upon others what they should do themselves. But we do say that in view of the enormous amount of charity work done by our churches and clergy, and knowing by experience of the large percentage of frauds that successfully appeal to their sympathies, the closest relations ought to exist between them and such a body as the Associated Charities. What we mean is that when appeals are made by unknown persons, either for themselves or others or for some institution, time should be taken to investigate the genuineness of their appeal. But inasmuch as the average clergyman has not the time—even if he knew how to go about it—to make such an investigation, what more legitimate channel could he work through than this association, which is organized for that purpose. Of course, let the Church and the clergy supply the aid needed if it properly belongs to their cure, but see that it goes as it was intended it should—to meet real need.

We are well aware of the number of protests that would be raised, especially by the clergy, of exposing to publicity those who come to them in confidence in their hour of need. Of course, wisdom and caution must be exercised in judging, but from our experience, which is large and varied, it would amaze the average clergyman to examine the records of the Associated Charities and see by how many other churches some of their own "most deserving and respectable" recipients receive aid. We have in mind the case of a widowed(?) woman, whose face would almost prove a passport admitting her to sainthood. This woman came to a clergyman, forced, as she said, for the first time in her life to seek for aid, etc. She was one of those who must be shielded from all suspicion of ever receiving aid—indeed, she did not know if she could ever bring herself to accept of any! An unconscious admission some time later caused the clergyman to investigate, and eventually by consulting the Bureau of Associated Charities of that city she was found to be one of the cleverest frauds, receiving aid from no less than twelve churches besides other private individuals. Such incidents could be duplicated many times over by us, but this sample should suffice.

What we urge the churches and clergy to do is to become thoroughly acquainted with this association and co-operate with it in every way possible. We would urge that their accredited representatives be given a hearing in our churches and guilds so that this most important organization may be made as effective and far-reaching as possible. The truest charity is "not what we give, but what we share." We are hurting instead of helping when we dole out indiscriminate charity. Besides that, we are hindering the work of the elimination of fraud, not alone by such giving, but in failing to co-operate with those whose expert talents are given to remedy the evils of false charity.

DIOCESAN NEWS.

Alameda.—The Rector, Rev. W. N. Guthrie, leaves on January 1st for his annual tour of duty as University Extension Lecturer for the University of Chicago. He will be gone at least six weeks, and during his absence the parish will be in charge of the curate, the Rev. F. U. Bugbee.

The Sunday-school.—During the past year an attempt has been made to have more systematic record-keeping of attendance, lessons, etc. Reports have been sent out quarterly to parents, except for the summer months. The curriculum of the Diocese, with some exceptions, has been adopted for the school year beginning in September. A system of prize-giving for regularity and punctuality in attendance is to be inaugurated the first of the year. The number of children enrolled is about the same as last year. The highest attendance was 151 in both schools, on one Sunday in August, the highest mark reached in the last year and a half.

We have had for the past quarter Mr. Bruce Wright, the principal of the Porter Grammar School, as lay Superintendent, and feel fortunate in having him as one of the workers for the success of the school. One drawback has been the irregularity of the teachers, some classes indeed being without teachers for some time, but withal we have a fine body of teachers, interested, willing, sacrificing. The teachers meet once a month, both those of the main school and the infant school, in business session.

Randolph Memorial Mission.—A lot on the corner of Sixth street and Railroad avenue costing \$800 was chosen for the site of the Mission building, \$350 having at the present time been paid toward it. Plans have been made and are under consideration.

The ladies of the Guild have worked faithfully and earnestly, giving a series of dinners, and sales and musicales during the year for the benefit of the Mission.

Fruitvale Mission.—On one evening the last of October a meeting was called at the home of Mrs. Squire, Fruitvale, of all those interested in establishing a Mission of the Episcopal Church in Fruitvale. About fifteen men and women were present. A Board of Trustees and a Woman's Guild were organized. Since, the services have been held every Sunday, at first at Upper Fruitvale Hall, but since Sunday, November 26th, in the Presbyterian Church, which was kindly offered to us until we could house ourselves. The Sunday-school enrolls about twenty scholars, and meets at 3 P. M. The evening service is at 4 P. M. The priest in charge has about fifty names of families who are Episcopalians or who are interested in the Episcopal Church.

Palo Alto.—All Saints' Church.—Rev. Donald M. Brookman, Rector.—A monthly leaflet is published in this parish as part of the current expense of the parish. This is unquestionably the right way to meet this very useful expense.

The house on the newly purchased property adjoining the Church has been

put in order and is now used as a Rectory, although it is rather small.

The parish Churchmen's Club is doing a good work in fostering the loyalty of the men to the parish Church. Meetings have been held at the residences of Prof. H. R. Fairclough, Ph.D., and of Rev. D. C. Gardner on the University Campus.

San Francisco.—Cathedral Mission.—Rev. J. P. Turner, Priest-in-charge.—A Thanksgiving dinner was given to the Monday Tea Club. About fifteen old ladies sat down to a bountifully supplied and tastefully arranged table.

In the near future we hope to publish an illustrated account of the two most satisfactory tablets recently put up in this Mission. We wish to note that the work was done by the Thomas Day Company of San Francisco.

San Francisco.—Trinity Church.—Rev. F. W. Clappett, D.D., Rector.—The Rector's Bible class has been organized for the winter and promises earnest interest and good attendance. It is designed to draw out the opinions and convictions of the members. The class meets on alternate Fridays at 4 o'clock.

The Trinity Chapter of the Brotherhood of St. Andrew has been revived and reorganized, with the following officers for the current year: Dr. Himmelsbach, Director; A. N. Meals, Vice-Director; W. Wells, Secretary and Treasurer.

Trinity Christian League.—The attendance has been encouraging, a remarkable incident being that on a very stormy night the attendance reached its highest figure. The meetings have been characterized by reverent earnestness and a sincere devotional spirit, and, so far as can be judged, appear to meet a deep need in the spiritual life of the parish.

San Rafael.—St. Paul's Church.—Rev. Ernest Bradley, Rector.—A very successful Manger service was held on Christmas eve at 4:30 P. M. The children brought toys and gifts, which were afterward distributed among the orphans of Marin County.

HOUSE OF CHURCHWOMEN.

In addition to those noted in issue of December 15th the following delegates have been elected and their credentials forwarded to the Secretary of Convention:—

St. Barnabas', Arroyo Grande—Mrs. Thos. Clevenger, Mrs. Jas. Poole, Mrs. H. E. Cox, Mrs. Ganoung, Miss Phoebe Poole.

St. Mark's, Berkeley—Miss Jennie Hill, Mrs. E. E. Osborn, Miss Mary Palache, Mrs. Edw. L. Parsons, Mrs. Oliver Youngs.

St. Matthew's, Berkeley—Mrs. Isadore Bagot, Mrs. M. A. Bayley, Mrs. E. J. Oxley, Mrs. Julia P. Simpson, Mrs. Eliza Spencer.

St. James', Centerville—Mrs. C. H. Allen, Mrs. W. W. Anderson, Mrs. J. A. Bunting, Mrs. F. T. Hawes, Mrs. J. F. Smith.

Holy Innocents, Corte Madera—Miss A. P. Croall, D. D. S., Mrs. H. S. Foote, Jr., Mrs. J. B. Rice, Mrs. Wood, Mrs. B. M. Burtchaeil.

St. Stephen's, Gilroy—Mrs. Kate Cornell, Mrs. A. Baldwin, Miss Nettie Ingham, Mrs. Franklin, Mrs. F. L. Jones.

Trinity, Hayward—Mrs. W. E. Meek, Mrs. Wm. Angus, Mrs. J. B. Parsons, Mrs. Grace Waithman, Miss Lovell.

Grace, Livermore—Mrs. F. Mally, Mrs. H. B. Wagoner, Mrs. E. Smith, Mrs. E. Foster, Miss Z. Bernal.

Trinity, Madera—Mrs. Louise Mordecai, Mrs. Cora C. Newman, Mrs. Coral Wreath Hargrove, Mrs. Evelyn M. Reid, Mrs. Edith Cora Cox.

Grace, Martinez—Mrs. Elizabeth L. Swain, Mrs. Emily Carothers, Mrs. Caroline T. Brown, Mrs. Julia Baker, Mrs. Asilee E. McMahon.

St. Luke's, Merced—Mrs. Jennie M. Saunders, Mrs. Annie Cody, Mrs. Minnie Dixon, Mrs. Emily J. Edwards, Miss Florence Dixon.

St. James, Monterey—Mrs. J. S. McGowan, Mrs. C. R. Few, Miss Matilda Bergscheicker, Mrs. C. S. Olmstead, Miss Jessie Kay.

St. Andrew's, Oakland—Mrs. E. B. Castlen, Mrs. E. A. Rogers, Mrs. R. G. Graham, Mrs. J. C. Perkins, Miss Mary Wheaton.

St. John's, Oakland—Mrs. C. K. King, Mrs. Edward Barry, Mrs. Mary Breck, Mrs. Alma Kroll, Miss Mary Williams.

St. Paul's, Oakland—Mrs. Brace Hayden, Mrs. R. M. Sherman, Mrs. West, Miss Hawley, Mrs. Alanson Benson.

Trinity, Oakland—Mrs. S. J. Taylor, Miss A. Miner, Mrs. J. Bakewell, Mrs. J. E. McElrath, Mrs. M. E. Chadbourne.

St. Peter's, Redwood City—Mrs. Jas. Crowe, Mrs. Morris Cooper, Mrs. C. T. Cook, Mrs. Mary Beeger, Mrs. L. M. Wilcox.

St. James', San Francisco—Mrs. Haight, Mrs. Calif, Mrs. Orpin, Mrs. Munson, Miss McMullen.

St. Peter's, San Francisco—Mrs. Elizabeth Henry, Mrs. D. O. Kelley, Mrs. A. C. Kains, Mrs. Eliza Perry, Mrs. W. M. Bours.

St. Stephen's, San Luis Obispo—Mrs. Kate Goodrich, Mrs. George Throop, Mrs. A. Prefumo, Miss Ethel Jack, Mrs. George Merritt.

Church of St. Matthew, San Mateo—Mrs. Henry T. Scott, Mrs. E. D. Beylard, Mrs. W. B. Tubbs, Mrs. John Coleman, Mrs. George W. Dickie.

St. Paul's, San Rafael—Mrs. J. F. Boyd, Mrs. Sydney Cushing, Mrs. H. O. Howitt, Miss Grace E. Moorhead, Miss Edith Jones.

Calvary, Santa Cruz—Mrs. E. C. Boston, Mrs. F. Budgett, Mrs. George Harrington, Mrs. W. M. Aydelotte, Miss Lucy V. Tillotson.

Christ Church, Sausalito—Mrs. Ellie Avery Campbell, Mrs. A. Starr Keeler, Mrs. W. D. Claussen, Mrs. Cora Rayburn, Miss Caroline Fiedler.

Grace Church, South San Francisco—Mrs. J. P. Frost, Miss Nellie Dann, Mrs. W. J. Martin, Mrs. George R. Sneath, Miss Josie Miner.

St. John's, Stockton—Mrs. W. L. Dudley, Mrs. J. H. Hough, Mrs. F. E. Dunlap, Mrs. G. R. Sherman, Mrs. J. D. Young.

St. Michael's, Tuolumne—Miss Annie Teague, Mrs. Carl A. Emery, Mrs. M. C. Bartlett, Mrs. E. Armand, Miss E. M. Dorsey.

SEAMEN'S INSTITUTE.

Owing to slackness in exportation of grain, Mr. and Mrs. Stevens of Port Costa have gone to Eureka, where several British ships have been loading lumber. A nice room has been taken through the interest of the Rev. J. T. Shurtleff, rector of Eureka's church, and the boys have been crowding up there.

Before sending them, Mr. Digby spent a Sunday there and took the boys out into the redwood forest and had a picnic, after which a service was held under the great trees.

Mr. Digby preached in the evening, explaining the work among seamen. The people of the place have been showing their interest by supplying literature.

On Wednesday, the 8th of November, G. W. Irving of the "Wayfarer" and Norman Scott of the "Sardomene" were confirmed by the Bishop at 7:30 P. M.

Reginald George of the "Sardomene" was baptized Sunday, November 19th, at evening service. It was a very happy occasion; an ex-apprentice read the lesson.

The King's Birthday was celebrated by a small picnic, only the "Sardomene" representing the shipping. Captain and Mrs. Parker, Chief Officer Hill and the boys helped to make a jolly day. Special evening at the Institute.

Several ladies of St. Luke's choir under Miss Sabin's direction have been giving a great deal of pleasure with their singing at the Marine Hospital.

Through the death of Mrs. Francis Burton Harrison we have lost a true friend, one who has long taken an earnest and substantial interest in our Mission. She is now sincerely mourned and will always be remembered with reverence and affection.

In response to Captain and Mrs. Parker's invitation, a party of ladies escorted by the chaplains went out in a launch for a farewell evening on the "Sardomene." We spent a quietly pleasant evening among friends. Mrs. Parker served chocolate in the cabin, after which we all gathered there for a hearty service. "Blest Be the Tie That Binds" was the theme of the evening, and Mr. Digby's cheering words will long be remembered.

This splendid "Institute ship" has been a great help to us, Captain and Mrs. Parker, Mr. Hill and the boys supporting us in every way, and it was with keen regret that we witnessed her departure. Few ships have such splendid examples in their captain, for he is an earnest Christian leader.

At our last ladies' and staff's meeting Rev. S. H. Wingfield-Digby, our honored chaplain, announced his approaching departure. He has worked earnestly and faithfully here for sailors for more than two years, and it is hard to realize that he is leaving us. In the face of more than ordinary difficulties he has always labored on cheerfully, and his bright influence will often cheer us long after he has ceased to be among us. That "our loss will be others' gain" are words that were never more true than in this instance, and in them we must find our comfort. His successor, the Rev. Frank Stone, has been working for the past eight years in the port of London. M. A. W.

CHURCH DIVINITY SCHOOL ALUMNI ASSOCIATION.

The following correspondence is self-explanatory and very gratifying to all who rejoice to note the growth of the Divinity School:

Dear Brother: At the last annual meeting of our Association the following resolution was adopted:

"That the Secretary send to each member of the Association a report of the resolutions adopted at this meeting."

In accordance with the program arranged at the preceding meeting, luncheon was served in the Divinity School at 1 o'clock. The business meeting was opened at 3:30 P. M., by the Rev. D. Charles Gardner, President of the Association. In the course of the meeting the following resolutions were adopted:

1. That the Treasurer add \$26 to the \$24 already collected by the special committee, and that this sum of \$50 be presented to the Bishop for the purchase of books for the library, such gift to mark the Tenth Anniversary of the Founding of the School.

2. That there shall be a special assessment of \$1 a year for each Alumnus to provide an Alumni Library Fund, this fund to be expended for the purchase of books by a literary committee to be appointed each year by the chair.

3. That to mark the fifteenth anniversary of the consecration of the Bishop of California, the Treasurer shall present to him \$100 as a nucleus for an Alumni Library Building Fund, this fund to be augmented by the offerings at Alumni services to be held in various churches from time to time under the direction of a committee to be appointed by the chair.

In accordance with Resolutions 1 and 3, the sum of \$150 has been paid by the Treasurer. The Bishop's letter of acknowledgment is enclosed.

The following officers were elected for the ensuing year: President, D. Charles Gardner; Treasurer, Frank U. Bugbee; Secretary, Cecil Marrack.

The following committees were appointed to carry out the provisions of Resolutions 2 and 3: Literary Committee—Frank U. Bugbee, Reginald Hodgkin, Cecil Marrack, Chairman; Alumni Service Committee—J. P. Turner, B. G. Weigle, Ernest Bradley, Chairman.

With fraternal greetings,

Cordially yours,

CECIL MARRACK, Secretary.

To the Rev. Frank U. Bugbee, Treasurer of the Alumni Association: I am in receipt of your's enclosing checks to cover the generous appropriations of the young Alumni Association, viz.: Fifty dollars as a special book fund to mark the tenth anniversary of the founding of the Church Divinity School, and one hundred dollars as a nucleus of an Alumni Building Fund to mark the fifteenth anniversary of my consecration to the Episcopate. The former I shall place in the hands of the Librarian of the Divinity School, Professor Lincoln, and ask him to consult with the various departments and purchase such books as they may be able to supply

with it to the advantage of the several departments. The one hundred dollars I shall deposit in a savings bank, hoping that a fund for the Library Building contemplated in our quadrangle may eventually grow about it. I shall ask to have a statement as to each fund presented at next Annual Alumni Meeting.

The act of the Alumni in setting apart these funds is one that I appreciate more than I can express, and is an additional confirmation of my belief that in developing the Divinity School I am to have the constant and most helpful aid from our Alumni, who have ever made their matriculation promises a reality and a cheer in the responsibilities and problems of our upbuilding, so much blessed already.

Thanking the Alumni through you, and again expressing my sense of the memorial character of each fund, I am

Yours very sincerely,

WILLIAM F. NICHOLS.

RULES FOR NOT READING.

Here are Emerson's famous rules for reading adapted to more modern conditions, as propounded by the well-known critic and reviewer, Mr. H. W. Boynton, in *The Outlook's* annual book number:

I suppose there are no better known or more generally disregarded rules for reading than these of Emerson's: (1) Never read any book that is not a year old; (2) never read any but famed books; (3) never read any but what you like. Probably nothing better can be done with these bits of advice than to disregard them, if it becomes a question of taking them literally and as rules. Only the third will bear close examination, the two others are merely hints. Certainly Emerson did not expect his own books to be put in cold storage for a year before they actually got upon the market. He must have counted on a few persons here and there to undertake the drudgery of making his work known to fame. I do not mean reviewers, but persons in real life, reading what they like. Literary criticism does not make fame, it simply accounts for it. Moreover, formally critical minds are exceptional in the nature of things, and Emerson was thinking of the ordinary reader. He believed that this reader spends a good deal too much time over the "just out" books. He therefore exhorts him, in his uncompromising way, to abstain totally from his favorite indulgence. He next proposes a pretty stern alternative, and appends the third rule as a saving clause to mitigate the austerity of the second.

It was always Emerson's habit to affirm rather than to qualify. How much less effective these suggestions would have been if he had given some such form as this: (1) The chances are that any given new book will not be worth reading for persons who are anxious to use their time for reading to the best advantage; (2) the chances are that the best-known books are the best books, for a few books do not survive from among many without good cause; (3) they survive because they have given pleasure to more persons, and a more permanent pleasure, than other books have. Some of them will not hold pleasure for you. Read those which do.

SAN JOSE.

Advent Mission Held by Bishop Nichols, Assisted by Dean Gallwey and the Rev. J. W. Gresham, Rector.

An eight-day mission with the object of deepening the spiritual life of Trinity Parish has been given by the Bishop of the diocese, assisted by Dean Gallwey and the rector, beginning with Sunday, December 10th, and ending with the following Sunday. The services on the first Sunday consisted of the Holy Communion at 7:30, the Bishop celebrating, an address by the Bishop to the Sunday-school at 10 A. M., morning prayer and sermon by the Bishop at 11 A. M., vesper service at which the rector officiated at 5 P. M., and evening prayer with a sermon by the Bishop at 7:30 P. M. On the week days the early Communion was followed at 10:30 by a brief service and address by the Bishop, who also delivered a sermon at the evening service, and at 3:30 P. M. Dean Gallwey delivered an address in turn to the Good Cheer Circle, the Woman's Auxiliary, the young women of the parish, Trinity Parish Guild, the Sunday-school workers and the Junior Brotherhood. Five services were held on the last Sunday as on the first, the second being a parting word from the Bishop to the Sunday-school. At the close of the principal services answers to questions placed in the question-box were delivered from the chancel, and special intercessions were offered for any who had requested them in behalf of themselves or others. On the afternoon of Sunday the 17th Bishop Nichols addressed the men's meeting in the hall of the Y. M. C. A. Beyond the offertories at Holy Communion no offerings were made at any of the mission services. The Bishop's first sermon dealt with the "hunger and thirst after righteousness."

Every seat was filled at each of the three services on the opening day of the mission, the promise thus made at its commencement was sustained throughout.

On Monday in the morning service the Bishop made an earnest address on "Prayer," his text being the petition of the disciples to Our Lord, "Teach us to pray." There were at best limitations to our ability to express adequately our needs to our Heavenly Father. The Holy Spirit must make intercession for us with groanings from some of the profoundest needs that could not be uttered. It was a part of our hunger for God and of our desire to be nearer to Him to find ourselves asking Christ to teach us to pray. The answer was the Lord's Prayer, a summary and model of all prayer. It furnished proportion and framework, and was a safeguard against narrowness or one-sidedness in prayer. As St. Augustine had said, it is not by paces but by prayers that we come to God. The pathway of prayer was our sure way of return if we found ourselves far from God. Dean Gallwey in the afternoon spoke on the different kinds of Christian service; giving, doing, and being. Jesus said, I am among you as he that serveth. His was the highest form of service, and was summed up by Him in those wonderful words: "For their sakes I sanctify myself." For each soul to become its best with service for others as its motive was the highest form of serving God and man. The Bishop's topic at the evening service was "Forgiveness," his text being "Son, thy sins be forgiven thee." To the surprise no doubt of the sick of the palsy, Christ stressed the forgiveness of his sins far more than the healing of his body, the miracle of his soul more than that of his physical cure. The widespread failure of Christian people to appreciate this profound privilege came, said the preacher, from self-sufficiency arising from lack of self-knowledge, and that was owing to lack of self-examination. Self-examination was simply putting our lives by the standard of Jesus Christ to discover their short measure. The rector emeritus of that parish out of his large pastoral experience had stated that he did not feel that one in ten of our communicants prepared for the Holy Communion with special searching self-examination. Forgiveness should also be sought in a corporate way as provided in the general confessions. The puny manifestations of its power compared with what it might show should send the whole Church to its knees for forgiveness.

On Tuesday the Bishop spoke in the morning on "Obedience." Were any, he said, asking themselves in a spirit of self-surrender, Lord, what wilt Thou have me do? The answer came, Follow thou me. It came to St. Peter as the last of several answers. The apostle had obeyed the answer as it came to him at the Galilean lakeside by public confession of Him and His discipleship, but there was the

further obedience of offering—our means, our time and opportunities, and our whole selves, body, soul and spirit—to God, and thirdly, there was the obedience of suffering, this last a life-long lesson, with successive grades in the schooling. In the afternoon Dean Gallwey addressed the Woman's Auxiliary on "Love as the Basic Principle of All Missionary Work." It was necessary to understand, he pointed out, the meaning of the word as used by St. Paul, when he said "The love of Christ constraineth us." Such love, for which the word *agape* was used in the original, was in its essence unselfish, pure and sacred. It would make us unselfish, it would constrain us to love the unlovable and the unlovely, and it would make the soul straitened until it had given to the world that gift of joy which it had itself received. At the evening service, at which the large attendance of men was especially noticeable, the Bishop preached on the Good Shepherd, dwelling on the shepherd-heart of Christ, shown in the words, I know my sheep and I am known of mine.

On Wednesday the Bishop spoke in the morning on the comings of Christ, taking for his text, "Jesus Christ, the same yesterday, to-day, and forever," showing that he was closer to His disciples in their union with Him through the Holy Spirit after His Ascension than when He walked among them in earthly fellowship, and that Christians to-day had this vital union as truly as the disciples. His second coming would reveal the measure of the stature of His fullness, towards which our spiritual union with Him was to shape our character. Dean Gallwey in the afternoon spoke to the young women of the Church on knowledge of God obtained by doing His will. In the evening, "Thy kingdom come" was the text of the Bishop's discourse, and he asked his hearers to pray earnestly for faith in the twentieth century power of the kingdom of Jesus Christ in the Church of Christianity. He bade them offer this prayer at noonday and whenever bell or whistle reminded them of the hour.

On Thursday morning the Bishop spoke from the words "Let a man so account of us as stewards of the mysteries of God," and asked for more and more earnest prayers for the ministry, and for their boys and for other boys that they might feel the call to the ministry. Confining himself to the stewardship of the mystery of the Holy Communion, he said the test of the good done by those services would be their permanent effect upon the habit of preparation for Communion. In the afternoon the Dean took for his subject the roots of Christian character. Open-heartedness, the willingness to hear and receive and obey of the child nature was declared to be the root principle of Christian character. God simply asked of them, "Son, give me thy heart," but the simplicity of the demand led to its being passed over. The Holy Scriptures formed the subject of the Bishop's evening sermon. His text was, "Ye shall mar every good piece of ground."

Bishop Nichols on Friday morning preached upon the Holy Communion. Self-examination, he said, was the secret of a true and wholesome penitence of the sort that found in this sacrament the profoundest pardon and peace. Dean Gallwey in the afternoon addressed the Sunday-school workers on spiritual atrophy. We misused a faculty if we failed to use it, and the words of the Gospel were to be read "from him that useth not shall be taken away even that which he seemeth to have"; spiritual inactivity led to total loss of spiritual life. "By the grace of God I am what I am," was the text of Bishop Nichols' evening sermon.

On Saturday morning the Bishop dealt with the subject of "Death Unto Sin." He said St. Paul's law of grace did not deal with anything but the fact of the universality of sin, and was truly philosophical in meeting the data instead of the dream.

On Sunday, the closing day of the mission, the Bishop preached on "The Light of Life," and in the evening on "The Life of Light." "In Him was life, and the life was the light of men." As the beginning of physical life was indicated by hunger, so the hunger of the soul for righteousness was the first indication of spiritual life. At the conclusion of the service the Bishop offered prayer specially for the vestry of Trinity Church and the congregation renewed its baptismal vows.

The services maintained their interest to the end, and the mission has been in every way a most pronounced success, a profound impression being made. It constitutes, in the words of the rector, an epoch in the history of the parish.

LITERATURE OF THE DAY

The Pastoral Idea: J. T. Inskip, M. A. (The Macmillan Co., New York, \$1.75.)

Every clergyman knows—if not all—yet some one or other of the many books on the work of a parish priest; but, as the Bishop of St. Albans says in the preface of this book, "The conditions of life and work vary so greatly that the man who simply uses old methods and fails to understand the generation in which he lives, will fail to touch many who are capable of being won, and converted into active workers for the Master." There is great truth in this, but the Bishop might have gone farther, and said that there are special difficulties touching the personal life of the clergy in these days, which need both warning and advice. The old books ought not to be neglected, there is very much to be learned from them, but it is better than well to learn from the practical experience of one who is keenly alive to existing problems, and has spent years in grappling with them. Mr. Inskip has been a vicar in a country parish, is now in a large town parish, and his book contains the results of these differing experiences, delivered in lectures at King's College, London, this last Lent. The chapter on "Feeding and Tending the Flock" is full of sound counsel—about preaching especially. "We want more fire in our pulpits; we are too respectable; too little affected by the awfulness of sin, the love of Christ, and our responsibility for the people's souls. Remember that eloquence does not make a good sermon, and that your object is not to make your hearers enjoy your sermon, but really to move their hearts." In these days the virtual demand of a congregation is "Prophecy unto us smooth things." We resent having the summer of our content ruffled by unpleasant denunciations of drifting indifference, of the complacency of the average Christian. The whole book is saturated with intense spirituality. But it is marked also by a downright, common-sense practicality, which goes down into the very smallest details, and takes note of every little thing which touches ever so remotely the efficiency of the clerical life, and its general conduct. For instance: "Be punctual. Do not always be on the rush. Cultivate both the bearing of the Christian and the bearing of the Cross. Be careful not to leave your religion behind you when you leave your parish. If you lay aside clerical garb for a time, discard it not merely to enjoy a general laxity, which you could not otherwise allow yourself. Take trouble over the smallest details, and over the humblest parishioners. Choose and reach the right books. Prayer, faith, and grind will accomplish most things. Take trouble over your letters. Except when unavoidable never keep a letter a day unanswered." One might go on quoting, but enough has been said to show the drift and character of the book, and its great value as the issue of ripened experience and deep spirituality. Every priest may learn much from it, but it may be commended to the younger clergy as a guide and counsellor of priceless value.

H. H.

The Sermon on the Mount: Rev. the Hon. E. Lyttelton, M. A. (Longmans, Green & Co., New York, \$3.50.)

This book by the new head-master of Eton is one of those elaborately thoughtful and thorough books which stand out with clear definiteness from the multitude without distinction of any kind that revive the old, impatient: "Of making many books there is no end." The author is careful to say in the preface that the book is not controversial, does not deal, or but incidentally, with critical and textual questions. In other words, it is not a Higher Criticism production. His aim seems to be to give the meaning of our Lord's words as they have been handed down. "Further, St. Matthew's account is taken in almost complete isolation from other precepts of Our Lord, which either limit or expand them." The excuse for this method is that our Lord certainly delivered many of His most striking sayings with-

out the qualifications of them which we can now gather from other texts. But he goes on to say that other texts must be compared before any conclusions are taken as fixed. Rare enough in these times, the author has not written his book to establish any particular conclusions or definite theories of his own, or any special exegesis; but simply to draw out of the words of Our Lord those materials for thought which they contain, without putting a strained interpretation upon them, or forcing into them a meaning of which they are not patient. One of the best examples of the writer's methods is the careful, elaborate, and learned tenth chapter on "The teaching about divorce." It would be no sort of use dislocating passages from their context for quotation, because every word is clearly the issue of deliberate thought, and the sentences follow each other like the blows of a hammer driving a nail well home. We mention this chapter, not for any singularly better execution, but as a fair sample of the rest, and also because it deals in plain words with a matter that of all things else demands plain speaking, in times when the worse is so complacently twisted into the better reason, and the defiant formula of Milton's Satan is so largely adopted as the ruling principle, "Evil be thou my good," in the majority of cases where divorce is in question. The author says: "The book is not one to be taken up and read through, but to be consulted by any one studying particular subjects or passages." We venture to demur. The book may be read throughout with unflagging interest and great gain, but it is true, perhaps, that it will yield most to the special student. The style is clear and compelling; once fairly started the reader will not be likely to content himself with the special subject he sought light upon. And we cannot refrain from quoting the closing sentences of the introduction, for they reveal the spirit in which Dr. Lyttelton approached his subject, and the strength of his conception of its perpetual influence in every region of human character, and of the Christian life in man's soul: "We are called upon to take into our souls a set of principles which are not of this world, which are contradicted by the world's clamor every hour that we live; and yet which receive their corroboration, and attest their value, by being applied deeply and patiently to all that is truest and most enduring in human life. For then it is found that they are welcomed and recognized, even by those who began by deriding them as something strange and useless for any man's needs; and in each recognition they gain in clearness, and inspire afresh the hope that by being restated and unfolded once more their power may tell over a yet wider area, and new minds be brought within the limitless range of their appeal." Lastly, it is not a book for the clergy alone, but emphatically for every Christian who would gain a clearer view of the Master's teaching, and find in it a still more powerful leverage on conduct and life.

H. H.

The Scientific Temper in Religion, and Other Addresses: The Rev. F. N. Waggett, M. A. (Longmans, Green & Co., New York, \$1.50.)

The author is the well-known Cowley Father, whose books on this and cognate subjects have attracted so much attention. We read most of the contents of this book as they were published in the *Guardian* and *Church Times*, but it is a great gain to have them in a collected form. "The speaker assumes some scientific knowledge in the hearers, the hearers must assume some religious knowledge in the speaker." But hardly any one of average acquirements need be deterred from reading the book for the first of these reasons, because every position the author takes up is stated with such lucidity, with such painstaking clearness, that it is easy to follow his reasoning, even when dealing with matters which are "caviare to the general." But the value of the book from the religious standpoint is that every state-

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ment of scientific truth is linked with words of personal appeal, of effort and aspiration connected with social duty—in a word, with the deeper knowledge that belongs to piety and love. The wind-up of an elaborate chapter on the Bible and Evolution, dealing chiefly with scientific objections to the Genesis account of creation, is a fair example of the method and purpose of the book: "An attitude of apology, in the English sense of the word, is not what is justified by a deliberate review of the earlier chapters of Genesis. The followers of science should rather make a bold claim for them, as containing the foundations of the only religious system which can support a robust and genuine natural philosophy." (P. 183.) And of Law: "Law in life should teach us a new affirmation about law, not a new negation about life." There is nothing superficial, no mere skimming of the surface, no evasion of difficulties rather than candid facing of them, no work of the pretentious sciolist. In this, as in previous books, the author makes it plain that he knows whereof he is arguing, and is able to deal with the facts he has gained in aid of the faith. In these days of inquiry such a book as this is of great value, for it may help to arrest and reassure the wavering, disposed to listen to the oppositions of a science willing to attribute the causes and the operations

of the natural world to anything rather than to God. It is not easy reading, it compels thought; but that is gain rather than loss, because it tends to grasp and retention. And it is a book which ought to be read by every one who wishes to see more clearly how all the ways and works of the Almighty elucidate and strengthen the whole course of the revelation to Him of mankind. H. H.

Impressions (Paul Elder & Co., San Francisco) has a delightful photograph, *White Birches*, from a painting by G. L. Noyes. The literary matter as a whole is very good, but we are unable to agree with Mr. Langley Porter's eulogy of the new poet, Alfred Noyes. He writes a smooth, musical rhyme. H. H.

Nearly \$8,000 have already been subscribed for the "Automatic Pension at 64" of the General Clergy Relief Fund.

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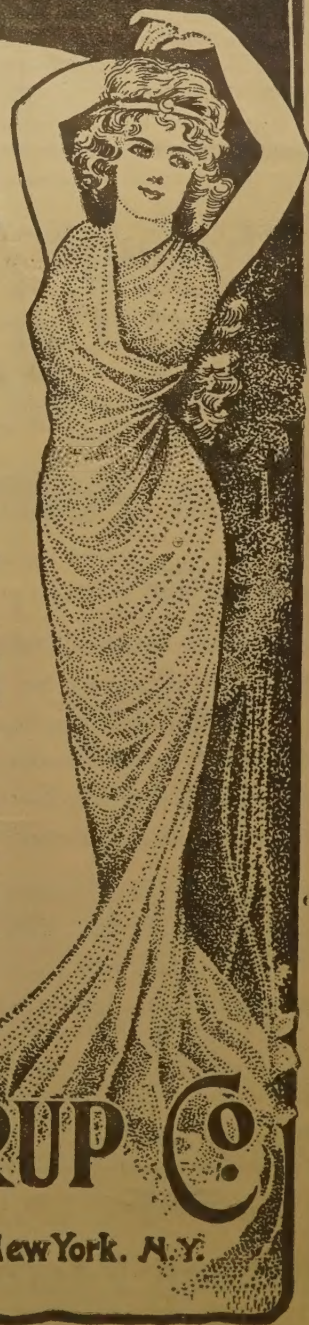
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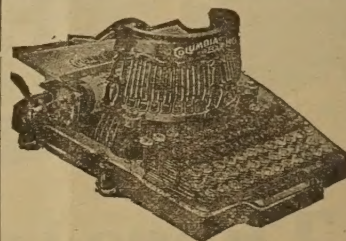
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